226 of fishing. From an elevated point near the lake, for instance, from Boma in Usumbura, after dusk from all sides of the lake he sees dozens of lights quietly float out into the lake, arrange themselves out there in long rows, and then remain for hours in the same place, where the boats are anchored. On the other side, on the distant west shore (Uvira) which belongs to the Congo State, the same spectacle takes place. Hundreds of lights will often be twinkling above the quiet water, one dying out in one place, another being lighted and flashing up somewhere else, like a festive illumination; behind rises the large dark backdrop of the western peripheral mountains and above it the Milky Way with its millions of twinkling stars. A light, warm breeze is blowing across land and lake, and only seldom is the great silence of the African night penetrated by an animal's cry.

In the daytime the lake dwellers use a conical dragnet (itanda) for fishing. It is fastened to a wooden hoop and kept below water by stones tied to it. It is pulled behind the boat on two cords, and from time to time its contents which include both large and small fish are emptied into the boat. Kandt observed an unusual method of net fishing among the Barundi of northern Tanganyika, while I personally and others have not seen anything like it. This method is as follows: of the six men in the boat, four dive into the water at the same moment holding the net in their hands. They emerge again with their prey after 30 to 50 seconds and are pulled into the boat by their companions (No. 22, p. 333).

227 The various types of nets have a very firm and even texture
● 286 although they are made by hand without a square ruler. The strings are woven of the fibers of the raffia palm.

226 Also in fishing with a line the Lake Barundi use various methods. A long line is usually used for catching big fish. Numerous strong fishhooks (umugera) are fastened to it at short intervals on short pieces of string; the whole thing is called umuhungo. To each hook one of the above-mentioned little fish, akahuso, is fastened as bait. The long line is thrown into the water from the shore or from the boat; it is held by both ends,

285 lidded baskets, long narrow containers for tubes to suck beer,
415 very large baskets with lids which are used as traveling trunks, meal winnowers, plates, grain sacks, sometimes even quivers for arrows, and other things. Very occasionally [80] simple
[531] linear patterns are produced by interlacing strips of bast dyed black. In Urundi this weaving technique is exclusively prac-
[462] ticed by women; only the large flat meal winnowers are manufactured by men (No. 19, p. 577), presumably because they
[237] are calked with cow dung, a product of cattle which women can
[184] have nothing to do with as a matter of principle.

285 The coiling technique is used for making basketry with long, thin, straw or bast rolls, with thread wrapped round them (similar to the beehives of our peasants). These rolls are laid in spiral fashion on top of each other and are tightly fitted by the bast string tied around them; for this reason this is also referred to as the spiral-technique (Plate 50). It is used for producing baskets and bowls with walls which are thicker and more resistant to shock and pressure than those manufactured by the weaving technique. The spiral technique is also employed in making
[415] waterproof cups, the long pointed lids of the gourd bottles used
[482] for beer, and the often very pretty wreath-shaped rings used for keeping vessels in an upright position and for carrying burdens
[462] on the head. This technique is also only practiced by women.

285 Stuhlmann assumes that it is of Hamitic origin (No. 32a, p. 44).
171 This would account for its general geographic distribution and for the high stage of development to which it has been brought in the Batussi states. F. von Luschan also points out that this technique is characteristic of Hamitic tribes or tribes under Hamitic influence, ranging from the Somali to the Ovambo [Ambo] (No. 40, p. 252).

286 Finally we wish to mention the carrying nets which are
352 made of intertwined bast strings simply tied together crosswise. They are hung inside the huts to hold calabashes and other objects (Plate 51). The Barundi could not do without these nets, for even inside the huts plaited work cannot be left standing on the floor since it would be eaten by the termites.

286 The Lake Barundi of the Tanganyika district plait fishing
177 nets with either a wide or narrow mesh in a similar fashion, but

296 this seems to be an art which they learned from the Congolese
[171] Wawira and Wabemba [Bembe] (No. 19, p. 577).

The Barundi are not familiar with the technique of weaving
[287] material for garments. They wear garments made of barkcloth
291 and hides, and only in recent times have they started to use
[177] European cotton fabrics.

Wood carving (uwuwasi) obviously ranks second to pottery,
322 weaving, and metalworking in a country with as few trees as Urundi. Most carving is done in the western mountain regions where there are still remnants of primeval forest with tall trees.
[438] From there these objects are exported to the almost treeless areas of the interior. The Batwa in particular are good wood
[462] carvers. As among the Bahutu and Batussi, only men engage in wood carving. Everyone makes his own ordinary wooden household objects, such as poles, sticks, pestles for pounding grain, hoe handles, knife handles, and similar objects, since they do not require any particular technical skill. Other woodworking that requires technical knowledge and experience, such as spear shafts, bows, arrows, quivers, wrist discs, milk pails, bellows, shields, and grain mortars, is done by specialists who exchange or sell their products (Plate 52). Moreover, a characteristic feature of the wood carving of the Barundi and Banjaruanda and one which Stuhlmann calls attention to for all African wood carving (No. 32a, p. 28) is that objects are always made from a single piece of wood. Products made of several pieces of wood are extremely rare; both in Urundi and in Ruanda the only ones are knife and dagger sheaths consisting of two flat boards tied together. A combination of wood carving and plaiting tech-
511 niques is found in one type of shield (ingabo) whose oblong wooden
285 plate is covered [81] with plaited work consisting of strips of fig bark and rattan, leaving only the boss in the center of the shield uncovered (Plate 53). This type of shield is extremely rare in Urundi. In Ruanda there are more of these shields covered with plaited work -- ascribed by Stuhlmann to the kulturkreis of the Bahima (No. 32a, p. 30) -- but, nevertheless, they occur only sporadically. They are numerous only near the Uganda border.